farther, and maintain that the possession of voluntary power and freedom on the part of man is a proof that the God from whom these proceeded has a will, and this a free will. It is not easy to gather, as to certain forms of Pantheism, whether they do or do not attribute will and freedom to God. All forms of Pantheism which do not ascribe a separate will to God, land us in the absurdity of supposing Him to produce in man a free will not possessed by himself from eternity. If the other alternative be taken, and will be ascribed to Deity, then we have two wills in the universe,—the will of God and the will of man; and it follows that all is not one in any intelligible sense, for we have two distinct wills which may run counter to each other. Whatever be the philosophic system adopted, we have, as a matter of fact, the hundreds of millions of distinct wills possessed by human beings. These separate wills shew by one process that God must have a distinct will, and by another process that there cannot be merely one will in the universe, and they thus set aside every system which declares that "All is One 1"

(4.) It is inconsistent with our intuitive belief of accountability to God as Judge. There is in man, we have seen, a native principle leading him to distinguish between good and evil[3] and pointing to a punishment to follow, and to a Being to inflict the punishment. This feeling of responsibility implies that God is Judge, and that we must give an account to him of the deeds done, whether they have been good or evil. But Pantheism must set aside all belief in a personal immortality, and all apprehension of a judgment day. Under such a system it is seen to be vain to suppose that God can seriously purpose to punish the sin, or so much as to condemn it, and it is acknowledged that at death the soul is swallowed up and lost in the all-absorbing One. At this point, then, Pantheism comes into collision

with irradicable principles of the mind, (stronger far than any arguments which can be urged in its favour,) which announce that we are accountable, that we who are judged must be the same as the persons who committed the deeds, and that God as Judge must be different from those who are judged.

A German speculatist has lost himself in the windings of nature, as the traveller will lose himself among the trees and intertanglecl branches of a forest. There is a way through the wood which humbler men, which peasants know ; but which the